

*Senate Mar. 15, 1912
re Student Government.*

VICTORIA COLLEGE.

MEMORANDUM.


The enclosed documents have been sent out at the request of the members of the Executive Committee of the Board of Regents, to accompany the Report of the Committee to be presented at the next meeting of the Senate.

As the questions involved in the report are very important, it is hoped that a full attendance will be present.

N. BURWASH,

March 8, 1912

President.



EXTRACT FROM 'AGREEMENT CONCERNING STUDENT GOVERNMENT
IN ANNESLEY HALL -

II The following matters do not come under the jurisdiction of the Association:

(a) All formal entertainments in the residence whether public or private, and the invitations to such entertainments.

(b) All matters pertaining to the public health and safety of students.

(c) All matters pertaining to the use of residence property and equipment, grounds, gymnasium, library, apparatus of every kind.

(d) All matters pertaining to the management of the household.

Amendments to this agreement, proposed by the Dean and accepted by the Annesley Student Government Association, or proposed by the Annesley Student Government Association, and accepted by the Dean, shall be valid on receiving the approval of the Senate. Such proposed amendments shall be submitted by the Dean to the Committee of Management for their examination and approval, and the Secretary of the Committee of Management shall report its action on all such proposed amendments to the Senate for final approval.

All legislation enacted by the Annesley Student Government Association shall be communicated in writing to the Dean and shall go into effect one month after the Association has been notified by the Dean that such legislation has been communicated to the Committee of Management and to the Senate, provided that during the interval the Association has not been notified either by the Committee of Management or by the Senate that such legislation must receive the approval of the Senate or that the question whether such legislation is within the jurisdiction of the Association has been referred for decision to the Joint Committee as provided in Section III.

Changes or additions which the Committee of Management may deem advisable, whether in this agreement or in the legislation enacted by the Annesley Student Government Association, shall be communicated to the Senate for final approval, it being understood that the Annesley Student Government Association shall have been made cognizant of the changes or additions desired.

II. RULES OF CONDUCT.

- 1 After dinner no student may leave the Hall without the permission of the Dean. Those who desire leave of absence must give in writing the address of the place to which they wish to go, and, in the case of a private dwelling, the name of the person they wish to visit. Students on their return to the Hall must report themselves to the Dean, or, in her absence, to her representative, and must record the hour of their return as the Dean may direct.
- 2 Students of the first and second years may not accept invitations to entertainments (concerts and lectures excepted), which will keep them out later than 10.30 o'clock, except on Friday evening, when they may be out not later than 12.30 o'clock. The Dean may at her discretion allow another evening to be substituted for Friday evening in individual cases.
- 3 Students of the third and fourth years may be granted permission more frequently than on one night a week to attend entertainments which will keep them out not later than 12.30 o'clock. Such students if in groups of three or more may be permitted the use of a latch-key.
- 4 Attendance on any entertainment or function which will involve staying out later than 12.30 o'clock shall be granted only in special cases, and, wherever practicable, on the written request of a parent or guardian.
- 5 Students may not attend evening entertainments other than those of their own college, unless accompanied by a chaperon approved by the Dean or by an escort formally approved by their parents or guardians.
- 6 Students of the third or fourth years leaving the Hall to attend a social function shall not be permitted to remain out over night unless they stay at the house at which the function is given or at the house of a friend approved by the Dean. Except as hereinbefore stated, no student shall be permitted to stay out over night except with the express approval of a parent or guardian.
- 7 Students may receive gentlemen callers in the evening only on Fridays, from 7 to 10 o'clock and on Sundays from 8.30 to 10 o'clock. In the case of out-of-town friends, exception may be made by permission of the Dean.
- 8 First and second year students may not go to evening church with gentlemen except members of their immediate family, and no student may go out walking, driving, boating or motoring in the evening with gentlemen unless accompanied by a chaperon approved by the Dean.
- 9 Students desiring to attend afternoon entertainments or go driving, boating or motoring in the afternoon must obtain the permission of the Dean.

NOTE// These rules of conduct it is proposed should be made applicable to South Hall by substituting the word "Mistress" for "Dean" throughout. If it is desired to have the rules printed in a common form for the use of students from both Halls, it is suggested that this may best be done by substituting the words "Dean (or Mistress)" for "Dean" throughout.

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REPORT OF THE ADMINISTRATION OF THE RULES AND REGULATIONS OF
Annesley Hall, from Sept. 27th 1911, to Feb. 1st, 1912

RULE I - A few times when the officers were not to be found, students have registered their names and addresses; and reported all circumstances on their return. These were not for dances and occurred only twice for the theatre. A student registers name, date, and hour of return on a card like the enclosed. The Dean adds the name of escort, chaperon, etc., and keeps the cards on file.

RULE II - The Dean and Mistress agreed to grant late leaves to students of the first and second years on a night other than Friday, only once during each term. In Annesley Hall the plays of Shakespeare were reckoned as equivalent to lectures, and students were permitted to attend as many as they wished during the week that Robert Mantell played in Toronto.

On five different nights students have not returned at 12.30. The cases are as follows: (1) Oct. 30th: A third year student on the evening of Thanksgiving was three minutes late. She had to report, but was not fined. (2) Oct. 31st: A fourth year student was at a party at a private house, did not clearly understand the rule, was an hour late, was reported, and was fined 50¢. (3) Nov. 20th: A third year student was fifteen minutes late. She would have been in on time had she and her escort not taken the chaperon, who was alone, home. She was not reported nor fined, but the President of the A.S.G.A. was notified of the circumstance. (4) Dec. 6th: Three young women from the first, second and third years respectively, were three quarters of an hour late. They were near Parkdale, missed the car and had to walk home. They were severely reprimanded and were fined 35¢ each. (5) Jan. 29th: A fourth year student was twenty-five minutes late. The clock in the house of the hostess was slow; the young lady missed the car and had to walk home. She reported, but the case was left over and has not yet been dealt with. Early in October a second year student came in at 11.40. She had been spending the evening with her father. She did not understand that by the rule she could not do this. Jan. 21st: Two young women of the second year came in at 10.40 and 11.10 respectively. They were severely reprimanded, and were fined 25¢ each.

RULE III - In four and not in more than six cases has a latch key been used.

RULE IV - Once only leave to stay out later than 12.30 was granted to four young ladies of the fourth year. It was not practicable to obtain the written request of the parents. The case was that of a dance held in the Metropolitan Hall. The chaperones were Mrs. Starr and Mrs. McMurrich. The former took a personal interest in the students and assured me of their excellent behaviour. As Mrs. Starr left a few minutes before the dance closed, Mrs. McMurrich stayed until the end. The fraternity holding the dance is one in medicine, of which Drs. Starr, Primrose and McMurrich are members. The escorts of the young women were a fiance and a cousin of one young woman, and a brother and a future brother-in-law of another. Three of them are personally known to me.

RULE V - No infringement.

RULE VI - Twenty-seven students have been out over night, including week-ends. Eleven of these were staying with members of their own families who were in the city for a few days, or spent week-ends with relatives. Thirteen spent week-ends in homes of intimate friends of their families, or in homes well known to me. Three stayed out over night with friends. Five out of all were out over night to attend parties. One of the five was out twice, both times at her relative's.

RULE VII - There was some misunderstanding in October regarding calling on Sunday afternoon. The rule has been explained to be prohibitive.

RULES VIII & IX: No infringement.

REPORT CONCERNING THE ATTENDANCE	
WEEKS OF THE FIRST TERM-	
Number of evenings on which persons attended the theatre-----	26
" " evening attendances on the plays of Shakespeare-----	30
" " evening attendances on the " Blue Bird" - - - - -	11
	29

To other plays: 1 person went 6 times: 2 persons went 3 times:
1 person went twice 1 14 " " once
1 person went 1 time (she takes regularly let class ho " "

Total 36 69 times-
Number of students in residence 59: Average attendance at theatre 69/59
DANCES FOR THE SIXTEEN WEEKS OF

REPORT CONCERNING
THE FIRST TERM-
Number of dances attended - - - - - 7
Number of persons attending them - - - - - 6

Three medical dances, five are in science; three in
One private dance-
Of the six students who attended dances, five are in science; three in
Household science, one in Biology, one in Biology and Physics-
Two had first class honors last year, one second, the two in pure science
third class. The sixth student is in the General Course and stood
eighth in second class general proficiency. The students in science
have long hours in the laboratory, and one of them said she would be
unable to keep at her work had she not from time to time some amuse-
ment which gave her complete recreation. These students by virtue
of being in science courses are cut off from many of the student
activities which occupy those taking literary courses.

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THE DEACONESS ORDER - - - THE UNITED CHURCH OF CANADA

HISTORICAL BACKGROUND

The United Church was formed in 1925 - the result of the union of the Methodist, some Presbyterian, and Congregational Churches. Both the Methodist and the Presbyterian Churches had established training centres for Deaconesses.

TRAINING CENTRES

In 1893 a Methodist Deaconess Aid Society was formed in Toronto and the following year a training school was opened.

By 1907 a General Conference Deaconess Board had been organized to give oversight to the Methodist National Deaconess Training School and the Canadian Methodist Deaconess Order. The school trained missionaries for the Woman's Missionary Society as well as deaconesses; many young women took full or partial courses to fit themselves as volunteer workers in the church. In the space of thirty years the school had five hundred graduates.

The course of instruction included lectures by the staff of the school and of the Methodist College (now Victoria University).

In 1897 the Presbyterian Missionary and Deaconess Training Home was opened for the training of women foreign missionaries. It was managed jointly by the Women's Foreign Missionary Society and the Foreign Mission Committee of the Church.

In 1907 the General Assembly was asked "to take steps to set apart an order of women who shall be known as deaconesses, who shall serve the Church as nurses, visitors, dispensers of charity, and in other ways that may prove desirable."

In 1908 the General Assembly enlarged the scope of the school to include the training of the newly instituted Order of Deaconesses.

The Board of Management of the School consisted of ministers, laymen, representatives of the Women's Missionary Society's appointed by Assembly and charged with responsibility for the oversight of deaconess work. The course of instruction was given by the staff of the school and Knox College (Presbyterian Theological College).

By action of the General Council of the United Church of Canada in 1926 the two schools were united and known as The United Church Training School. In 1930, by action of the General Council the school became affiliated with Emmanuel (Theological) College in Victoria University.

By 1950 the school was co-operating not only with Emmanuel College but also with the Anglican Women's Training College, the Presbyterian Missionary and Deaconess Training School, the Canadian School of Missions; utilizing the Department of Social Science in the University of Toronto and such other departments or schools as could contribute to the training of the students. In 1962 the Training School became Covenant College and in 1963 received the first male candidate to become, on graduation, a Certified Employed Churchman.

DEACONESS ORDER

In both the Methodist and Presbyterian Churches the Deaconess Order sought applications from women who were members of the church and preferably 22 - 35 years of age. Applicants were required to have completed high school entrance and to submit a statement of faith and a satisfactory medical report. "Godly women" of mature years, if approved by the committee, were also accepted for training. Methodist deaconesses worked in downtown city churches, or under the Board of Home Missions in mission centres. Deaconesses homes, financed largely by Deaconess Aid Societies, were operated in Montreal and in Hamilton for deaconesses working in those cities, while the deaconesses serving in Toronto lived at the Training School. The deaconesses received only the smallest allowance for personal expenses, it being specifically stated that

"no salaries shall be paid, the work of the Deaconess being done for the love of Christ and in His name."

(Regulation in 1st Annual Report of Toronto Deaconess Home 1895)

In the Presbyterian Church the matter of stipend was regulated thus:

"Instead of a Deaconess receiving, as in the case of the Methodist Church, a guaranteed home and support for life with simply a spending allowance while in the work, she shall receive from the committee or church employing her, a remuneration based, as in the case of foreign missionaries, upon what is necessary for comfort and health and for making some provision for age."

(Facts and Proceedings of 34th General Assembly 1908)

In 1926 the General Council approved the continuing within the United Church of Canada, of The Deaconess Order of the uniting churches. They were combined into one Order, of which those already connected with the existing Orders became members as well as any who, in the future, were designated to the office of Deaconess by the United Church of Canada.

The supervision of the Deaconess Order and of other trained women workers was separated from the Training Schools and vested in a Committee on Employed Women, later known as The Committee on the Deaconess Order and Women Workers. The committee was a standing committee of the General Council - an equal number of men and women (clergy and lay) appointed by the General Council - reported regularly to the Council and was the spokesman for Deaconesses in the highest court of the Church

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In 1926 approval was given to the formation of an Association of Deaconesses. All Deaconesses in active service were eligible for membership, paid an annual fee, held regular meetings and with the Committee on the Deaconess Order shared in planning conferences for Deaconesses.

The Methodist Deaconesses had a retirement plan known as the Deaconess Rest and Relief Fund into which each made an annual payment. At age of 55 and after twenty years of active service the deaconess was to receive an amount equal to \$20 for each full year of active service - this to be contingent on available funds. Prior to union this fund was closed to new applicants (1923). Until arrangements were negotiated in 1942 to have the Government Annuity recognized as the pension plan for deaconess with both the deaconess and her employing body contributing annually, each deaconess provided for her own security. Those serving with the Woman's Missionary Society were automatically covered under their plan for retirement pension.

Now all deaconesses are enrolled in a church plan: the Lay Employees Retirement Plan or, in case of deaconesses serving overseas, in the Church Pension Fund.

DESIGNATION

Candidates were examined, accepted and recommended to a Conference for designation by the standing committee of General Council. Christian character, seriousness of purpose, fitness for the work of the church, experience, completion of training as well as the approval of her session and the endorsement of the Presbytery from which she came were requirements for each candidate. The diploma of the Training School was a requirement for designation and each candidate agreed to participate in the pension plan.

While designation did not guarantee employment, the committee was responsible for seeking suitable openings and recommending to positions, setting standards of employment with respect to responsibilities of office, periods of work, holidays, salary and whatever pertained to the welfare of a deaconess.

Deaconesses served in local congregations, under The Woman's Missionary Society in Canada and overseas, on Administrative Boards of the Church, on Indian Reservations and in Home Mission Centres. A deaconess could at any time tender her resignation from the Order.

In the early years after union a woman ceased to be a member of the Order when she married. Later a change in the constitution made it possible for her to retain her membership as long as, in the judgment of the committee, she performed the duties of the "office and work of a Deaconess".

At first a few missionaries were also deaconesses - later most of the graduates of the Training School entering full time church work applied for admission to the Deaconess Order. Following designation they were commissioned as missionaries or installed in a local congregation or appointed by the Board of Home Missions.

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A deaconess could be a member of presbytery if appointed by a local congregation as its lay representative or if appointed by presbytery to equalize the balance of lay-clergy representation.

The effect of either procedure was to include as lay representatives a number of professionally trained church employees.

In 1964 General Council granted deaconesses membership in the courts of the church.

The reception of candidates, training, supervision and placement parallels that of candidates for The Ministry of the Word and Sacrament.

The course of training is two years in length. The diploma of Covenant College, a residential college, is one of the requirements for designation. A candidate must have either a university degree or university entrance plus professional training and experience before being accepted for training.

The action of 1964 created a third group in the courts of the church - not clergy and not lay and not an ecclesiastical order.

A solution of this problem may emerge out of the discussion presently in progress with The Anglican Church in Canada where the position of women is quite different from that in The United Church of Canada.

The Ministry of the Word and Sacrament has been open to women since 1936. In view of the more flexible interpretation now developing, which accepts a diversity of ministries the existence of a separate "body of deaconesses" poses questions which have not yet been examined.

THE FELLOWSHIP

The Woman's Missionary Society brought to its annual meeting missionaries on furlough and certain other of its employed workers. The Committee on the Deaconess Order and Women Workers arranged conferences, annual and later biennial, for members of the Deaconess Order. In the late 30's there was a movement to bring together into one organization the deaconesses and other professional women workers of the church for the sharing of common problems and for study. In 1942 the first Conference of Professional Church Workers in The United Church was held. Since that date conferences have been held biennially. The Fellowship is a voluntary organization with no status in the courts of the church. However, the fact that its members include church trained women working in many parts of the world and in many and varied circumstances contributes to the emerging awareness in the members of their particular contribution to the life, policy and work of the church.

8.4



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